The West China Missionary News

November, 1934

EDITORIAL.

THE COMING AUXILIARIES.

By the time that the November issue of the News is in the hands of our readers, Dr. Sherwood Eddy will be in the province of Szechuan. He comes to deliver a message to all of us, though he will be actually heard by but a small part of the people living in this province. Then we are looking forward to the coming of the Bethel Band who will make a comparatively wide itinerary among us.

Dr. Eddy will endeavor to show the social import of the Gospel in this time of world confusion. He may even espouse an advanced form of the teachings of Jesus as they apply to national and international life. It is safe to say that there are not a few people who are not prepared to accept the social gospel as this modern prophet delivers it. Yet we all recognize Dr. Sherwood Eddy as a humble and faithful follower of our common Lord and Master. Indeed he stands second to none in his wholehearted devotion to Jesus Christ. He is aware of the great dangers with which the world is beset. He has devoted his life to expounding the meaning of Christianity to his day and generation. Many people reject his teaching; others have refused him an opportunity of speaking in public, because they regard him as a menace to the settled order of things.

The Bethel Band will come with a clear and earnest message to the individual. They will stress the gospel of individual salvation which they believe is so necessary to the world. By well-practised methods they will seek to bring the individual to the point of decision between Christ their...
Saviour and the forces of evil. These forces of evil are, for them, personified in the devil, or Satan. They make large use of singing and personal evangelism. They very much wish to see large numbers of people "saved," which is another way of saying that they want people to forsake the ways of evil and turn to the paths of righteousness.

This brief statement, which we believe is a fair statement of the aims of Dr. Eddy on the one hand, and of those of the Bethel Band on the other, should serve to show that both these groups are engaged in one and the same task—the bringing in of the Kingdom of God upon the earth. Yet it is no use denying the fact that there is some difference between them. Or rather, it would be nearer the truth to say that they represent two views of the nature and purpose of Christianity. In these days, these two views are represented by two groups within the Church of Christ. One has taken unto itself the title, "Fundamentalist"; the other has been dubbed "Modernist." Two more unfortunate epithets could not have been discovered had the New Oxford Dictionary been searched from A to Z. For both of these groups are fundamental in their loyalty to their common Lord; both seek their God and Father in prayer, and both are willing to spend and be spent for the salvation of the world. Neither of these groups are half as modern as their Leader; nor have they yet begun to see the boundless riches of truth and grace set forth in the Bible. Both of them are groping, yet with confident faith, towards a clearer knowledge of truth. Both of them have found the truth, which they at present hold, in Jesus Christ. Both of them look forward to, and diligently labor for, the coming of the Kingdom. They differ as to the form which this kingdom will take when it finally arrives; but they are in agreement as to the necessity of repentance as a sine qua non for entrance through its portals.

It is a thousand pities that these devoted servants of Christ and of the world should think it necessary to assemble themselves in two separate camps. For after all, it takes both groups to give expression to a full-orbed Christianity. When asked what the great commandment was, our Lord replied: "Thou shalt love the Lord thy God with all thy heart and with all thy mind; and thou shalt love thy neighbor as thyself." No other complete epitome of Christianity has ever been given; and none other is needed. Here we get the quintessence of the teaching of Jesus. It is exceedingly individualistic—each individual must get right with God and this he can do by loving Him. Each individual is a member of
society and is commanded to love all other members of that society—this is more deeply socialistic than the very extreme socialist every dreamt of being. It is distressing to find such Christians as Dr. Sherwood Eddy and the members of the Bethel Band in separate camps. Would it not be far better if both these groups could have come at the same time and to the same places and made a double attack on the forces of ignorance, superstition and sin? Is it ever going to be possible to combine all the forces of Good against the forces of Evil? If such a combination may be hoped for, we can see the day when the powers of darkness will be put to flight and the Sun of Righteousness will rise with healing in his wings. But if such an union is impossible, then we can see nothing for it but for the Church of our crucified Lord to continue her tinkering at a sin-driven world. To say that she will accomplish nothing is to misread history; but the saints of the Lord still cry from beneath the altar: How long, O Lord, how long!

**Once More!**

The Editor still continues to receive cheques and stamps in payment of some contributor's copy of this paper. And that same editor still continues to use paper, envelope and stamps to send these stamps and cheques to the Business Manager whose name and address is

**Miss A. Harrison, Chengtu, Sze.**

We have it from the highest possible authority that the Business Manager is quite ready to accept stamps in payment of your annual subscription if you will kindly send these stamps wrapped in oil paper. And we are assured by an equally high authority that the Business Manager (Miss A. Harrison, Chengtu, Sze.) would be glad to receive all subscriptions in advance. If you let your subscription run for a full year—or longer—you make it exceedingly difficult for the Business Manager (address as above) to meet the monthly payments at the Press for the printing of the News. Carrying that thought out to another decimal point, it at once becomes evident that the Press becomes embarrassed as it endeavors to pay for paper, machinery, power and labor. Q.E.D. Meanwhile you are in possession of the price of an annual subscription to the West China Missionary News. This month is a good time to send the News as a Christmas gift to a friend.
THE SZECHUAN RURAL COMMUNITIES AND
THE RURAL SCHOOL.

It is becoming more and more evident from the interest that is being taken in the farmer of China, that the Chinese farmers have a right to receive much more actual assistance with their farm problems, and information of progressive effort toward better living in the open country, where so many of the farming population live.

Education is one of the fundamental means to this betterment, and we believe that many people living in the open country and villages of Szechuan are ready to follow wise and helpful leadership, and, at the same time co-operate in helping to develop a better rural school program. During the last decade in particular, a large number of prominent persons—educators, business men, government officials, as well as national organizations—have given thought, and indicated direction towards improving rural schools and rural community life. It may be many years before more ideal conditions can be brought about, but the present situation in public education, both in private and government schools, does strongly indicate that there is need for a great deal of constructive planning and hard, but enthusiastic work. There is nothing in the present school system of Szechuan, whether in government or private schools, from the standpoint of length of service, salary, or pension, to encourage lifelong devotedness to the 'calling' of the teaching profession. However, at the same time, the country or village school, though badly neglected from every point of view under existing conditions, does offer opportunities for a more ideal education than the big majority of the city schools. Here, in the country schools, the educational processes can be worked out by means of farm experiences and practices in the great out-of-door laboratory. It is necessary that right early a percentage of the efficient boys and girls in the villages and open country should be led to decide, on the comparative merits of the case, that they will live their lives in rural areas. The present dissatisfaction with country life, the appeal of the larger towns and cities, the tremendous drift of the country youth into the provincial armies, are all factors that must be con-
sidered in the rural school program. It is evident, that the only condition that will bring better conditions about, is that country life shall offer opportunities for a more 'satisfying life' in pleasure and profit. At the heart of this problem one knows that better country life is based, in part, on economic problem. When the rural school and the community begin to meet the economic problems in a satisfactory way the social life of the rural community will grow and spread in fundamental ways. The first thing to have in mind, is, that there is nothing more important on the farms and in the small businesses of the villages than the children. These children have a right as members of the Chinese race to be fitted for life—physically, morally, mentally and economically. These vast crowds of young Chinese, part of the sixty million-more or less in Szechuan, must be taught to meet the problems of life in "a changing social order", and they must be equipped to enter the great life struggle within "The Heart of Szechuan".

In planning country-life education, it is essential that those who plan, should have a thorough understanding of the social, religious and economic life of the rural folk. There are still scores of splendid Chinese families who want to live with nature, to develop their own lives and the lives of their children by means of the basic national industry—agriculture and village business, and who, even in these days of uncertainty, care to stand for a life that is both religious and leads to an improved chinese civilization. Does not this suggest that education in rural schools must be sufficiently practical to enable girls as well as boys in the country to make a better living on the farm as well as in the small businesses of the village. In any new system of education that is set up, it will be essential to keep the farmer in mind as one possible co-worker. It will become necessary for the farmers to become familiar with new lines of educational work and also with the modern ways of giving instruction in the subjects now considered fundamental to preparation for life. Unless this is done, farmers will, through lack of knowledge, interest and non-sympathetic support, slow down, or even defeat new educational ideas and programs, because they do not see why such material should be included in the school curriculum.

To secure the farmer's co-operation, the teacher himself, will no longer be able to confine his efforts solely to the class-room. The work of the teacher in the rural school will be to inspire confidence in the community as well as teach, and also take an active part in the community for developing better farming
and better business. The teacher who wishes to fit into the new educational program adapted to the rural community may find it necessary to go so far as to direct simple agricultural contests or fairs. To introduce experiments in farm crops in which successful and the farmers who follow the best farm practices in the neighbourhood will help. It will then not be long before thinking farmers and community leaders will realize that educators must be prepared by the provincial colleges and normal schools to give scientific training in agricultural subjects adapted to the region in which the school is placed. Not only will the Rural School have to make provision for the teaching of scientific agriculture for boys, but right early there must come into the Rural School curriculum, courses in domestic science. Housework on the farm and in the village home, must be raised from the present day drudgery to one of greater dignity. The Rural School must have a department where demonstration of good housekeeping is shown.

In the effort to render country boys and girls more efficient for a life work, whether they remain on the farms or in village business, or whether they go out into the larger cities, consideration must be given to all the essentials for the richest development of the pupils as a part of the best Rural Schools. Whatever will make for better education should be thoroughly discussed in the rural community and efforts be made to swing the whole community in behind the school in all its activities. Naturally, the first great essential, is a good teacher thoroughly trained for the specific work of teaching scientific, agricultural and related subjects in the school—and for leadership in the rural community. Both National and Provincial laws, plans, and co-operation, together with subsidy for training institutions will be necessary if these new type teachers are to be trained for the new and herculean task of rural reconstruction through the schools. This new type teacher will be different from the past or present time teacher. Due to the demands upon the teacher in the classroom and in the community, and also to the peculiar nature of almost "all the year round" farming in Szechuan, the teacher will have to receive a contract different from the present standard type, as he will be an "All the Year Round Teacher". Long vacations during the summer and winter—will have to be readjusted to vacations that fall in line with the seasonal teaching of his subjects, the actual farm practices, and projects which are carried on
in the school area. Better preparation of the teacher, readjustment of the teacher's time for rendering larger service to the community—all call for an adequate salary for a "Satisfying Life", pension considerations, and opportunities to grow professionally during the life long years of devotion to the 'calling' of teaching in the Rural Community. Amongst other essentials for producing a better manhood and womanhood, that might be mentioned as possible of early accomplishment are, clean and attractive school houses, school grounds made more attractive and better equipped with recreational facilities, and a community solidly behind the school with moral support and finances to make each and all experiments successful.

F. D.

THE T'IEH-CH'I EARTHQUAKE OF AUGUST 1933 AND AFTERWARDS

T. TORRANCE

The beautiful little walled town of T'ieh-Ch'i half-way between Maccou and Songpan was entirely destroyed by the earthquake of August 1933. Numerous reports came of the extensive desolation of that calamity, and of the lakes formed in the region by the damming up of the water of the Min river but it was not until three foreigners were able to visit the region this Summer that the unparalleled destruction of that terrible day was made known to the outside world.

The town was situated at the southern end of an exceedingly charming plain. Deep down below it, in a great narrow ravine, ran the Min river. As the traveller approached it he saw he had to cross or skirt a depression or valley that flanked its side. From this point the view was exceedingly charming. No more enchanting spot was to be found in all our Western mountains. The lament of the writer could not be quietened, whenever he visited the scene,
that Mrs. J. Kitchen was not present to transfer its beauty to canvas.

The plain itself was 5 "li" long into a varying breadth that roughly averaged 2 "li". It lay like a basin in the great steep mountains surrounding it. On the mountain slopes, and high valleys between majestic peaks nestled numerous villages of the industrious Ch'iang people. The scene was one of mountain, forest and cultivated slopes that lent pattern and life to the grandeur of the view. This year, alas! what a vexing contrast everywhere met our astonished gaze. Bare, ragged mountain sides, their forests nearly all gone, the landscape so disfigured it was hard to recognize, and in place of the town on the plain rose a mount of cruel boulders and stone. "A-ee-wei, A-ee-wei," "T'ien Tsai!" the remaining natives called the awful calamity.

Another town perished the same afternoon. Shawan, 10 "li" north of T'ieh-Ch'i became submerged so suddenly by the rising Min that only 60 of its people out of 300 families escaped. The "judgment" was almost as complete as that of Sodom and Gomorrah. Whatever T'ieh-Ch'i might be Shawan was an evil place.

T'ieh-ch'i was once a great Ch'iang stronghold. The Chinese here maintained a strong force to hold down the natives. Loss of T'ieh-Ch'i meant the loss of Songpan. And ruthless were the measures adopted to crush out native independence. The Wallaces and William Tells of Ch'iang land were buried alive here to overawe their followers. The place came thus to be a Chinese settlement, the garrison town of the region.

On the day of the earthquake, the upheaval was so great that a dense cloud of dust arose that at once darkened the whole sky. No one in the near neighbourhood could see an arm's length away. The earth roared and shook and trembled violently for what seemed a very long time.

It was not one earthquake merely but several in succession. Soil and rocks and forests were shaken off these great steep mountain sides in the wildest prefusion. Vast slopes peeled themselves absolutely bare. Landslides of bush and high-altitude vegetation slid down, down, down en masse to far low-lying slopes. Villages, houses, wayside inns crumbled, crashed and crushed to death all their inhabitants. Man and beast perished wholesale. Only those working in the fields escaped if they chanced to be clear of a landslide. Where one or two were together all they could do was to clutch each other in sheer terror.
The mountain behind T'ieh-Ch'i, split, as it were, and from it several immense converging landslides of rock and stone came down on the plain gouging out two-thirds of its surface at the Southern end and pushed it down obliquely into the ravine below. The whole town and town wall went with the sliding mass. The inhabitants must have been ground to pulp as it rolled and piled and heaved over them. No one escaped, save a few who happened to be away from home that terrible afternoon.

The sliding rolling soil only came to a stop when it jammed itself fast against the opposite mountain side. Then it filled up the ravine and formed a great dam in the river bed. The only visible remains of the town now are a number of large oblong stones from the North East end of the town wall lying near the river side two or more miles from where they once stood.

A ridge of rock saved the upper third of the T'ieh-Ch'i plain. But this remaining third sank from 80 to 100 feet. A long clear cut line along the mountain side shows its former level.

Between the upper third and the lower two thirds that went there lies in slanting fashion 300 yards of deeply fissured ground.

Where the town was there is now a mount of desolation of barren cruel looking rocks and boulders. Above it are great bare slopes of rock on the mountain side from whence these came. The scene is weird beyond description.

The tales of survivors in the neighbourhood are harrowing.

Besides the dam made in the river-bed by the soil of the plain, were two others formed by landslides of rock. The first of these two or the middle one was opposite the ridge of rock that held the upper third of the plain. In height it was actually lower than the bottom dam formed by the soil of the plain. But it caused the formation of a permanent sheet of water 1 1/2 miles broad into 3 miles long, because here two streams emerged from side vallcys to join their waters with the Min.

Two miles north of the end of the plain the greatest dam was formed. It is 400 yards broad consisting of rock and consolidated stone. The lake caused by it is 8 miles long and two broad at its lower end.

In such a comparatively narrow valley as that of the Min, where roads run along the mountain sides, skirt precipices or
hug close the river side, it needs little imagination to realise that the earthquake destroyed great lengths of the main highway. At one stroke all business and communications between trading centres were abruptly stopped. The loss locally was staggering.

A month after the earthquake, the mud dam broke. Millions of tons of water from it and from the middle dam in part gushed down the narrow valley sweeping away villages and everything that came within its power. At the confluence of Hehshui tributary an overflow ran 6 miles up the valley of this river and destroyed the village of Shapa. Four villages besides were swept out of existence above Maouchou, and three below it. Further down the destruction continued. Thousands of lives were lost that fearful night. For it overtook people in their beds, and even when the roar of the coming onrush was heard, darkness added to the difficulty of escape.

Yet the terrors of that time did not abate. Fresh rumblings and earthquakes every few days kept people in a state of alarm for months. These also had their centre at T'ieh-Ch'i. And occasional shocks are still felt. In July of this year when we ourselves visited the place a sharp earthquake occurred that severely shook the inn where we were. The following day we felt another tremor.

So far as we could learn, the earth did not actually open and reveal any great fissure at T'ieh-Ch'i but in the Bolotsze country to the North West of T'ieh-Ch'i this, according to natives of the country who informed us, did happen. Through these fissure green fire emerged which scorched or burned everything near. The loss of life from this cause and from falling houses was, it is said, very heavy. In the Hehshui Country to the West of T'ieh-Ch'i the loss of life was also great. Over 300 people perished here.

At Maouchou and Songpan, cities 40 miles distant, very little damage in comparison was caused by the earthquakes. She belt of disturbance extended from T'ieh-Ch'i to the North West. The loss of life and damage done will never be appraised. Had such an earthquake happened in Europe or America the world would have rung with the news. But because it chose the back woods of the tribal country of Western Szechuan to wreak its fury scarce any attention has been paid to it.

The people in the Min valley since the bursting of the mud dam have lived in fear that the other dams might burst.
But there is no likelihood of that. They are both of rock. Besides the bed of the river below the old T'ieh-Ch'i plain has been raised largely for miles by deposits of stone which have filled it hundreds of feet. This behind the lower dam ensures its permanency. The depth of water in the dam if measured would give the exact height of this infilling in the river bed.

The Chengtu officials voted a sum of 40,000 dollars to dig a channel through the upper dam. The intention was to drain it and expose again the submerged roads. But to primitive tools and methods it proved infeasible. So the tribal peoples were impressed in large gangs to dig new tracks along the slopes of the mountains. New tracks they have made of a sort, far better than one would have imagined by men forced to work at their own expense, but very far from equaling the well-made highway that was destroyed. Travel and traffic now is very precarious up the valley. Consequently China's hold on this alien country is tremendously weakened.

Is it not the business of the church now to open up Christian work in this great unoccupied area? The earthquake and the flood afterwards have made men ready to listen to the 'still-small-voice'. We found the people this past summer very eager to listen to the gospel. The C.M.S. once had a small outstation at T'ieh-Ch'i but like their occasional efforts at Songpan, the work died out. It was the usual tale of no men and no money. But the field is open. Any one can enter it. The Lord's command to go into all the world proclaiming his message of redemption still stands. Who will go and fulfill His wish here? No more promising field of labour is to be found in all our Western border-land.

PAPER MAKING NEAR BEHLUDING.

One of the favourite excursions from Behluding is to the two paper mills on the southern slopes of Tien Tai. The visit always proves interesting and does not fail to serve as a convincing example of the distressing conditions under which many Chinese work. The manager of the larger of the two mills makes visitors welcome and shows them the details of
the process with an engaging smile if not with an enlightening frankness.

The process used differs only in certain details from that described by Hosie in his "Szechwan." Bamboo from higher up the mountain side is dragged down to the mill and there cut into suitable lengths for the great cement (san ho tu) vats in which it is steeped in water. The vat when full covered with sticks and discarded bamboo sheaths on top of which are placed heavy stones to keep the bamboo under water. After several months when the canes have been well soaked they are removed. Labourers, mostly women, then break down the fibres by beating them with wooden mallets, an unpleasant process as the workers get splashed from head to foot.

The soft sticks are folded or broken into short lengths and made into small conical bundles which are then placed in a vat, similar to the first, and covered with water to which lime and soda have been added. At this stage the actual retting takes place, the breakdown of the heavier fibres being assisted by fermentation, as the odours indicate. After this has gone on for some week—the time varying with the strength of alkali and the age of the bamboo, the bundles are removed and are heated for several days in dilute lime water in great wooden vats over fires of coal dust; a fibrous pulp which is handled by a two pronged fork results.

The next stage is washing with clean water after which the mass is macerated under heavy wooden hammers worked ingeniously by a water wheel. The pulp is then ready for manufacture into paper, the remaining processes all taking place under cover in the mill buildings.

The type of paper made depends on the pulp, which in turn depends of the type of bamboo. The coarse fibred, dark coloured pulp is used for cash paper, but finer quality makes pale yellow sheets suitable for writing and other purposes. Bleaching is not resorted to, the older bamboos giving a white fibre whereas the younger ones are yellow. The sort of paper made depends on the demand; during the visit under description neither the better qualities, nor coloured paper were being manufactured.

The pale yellow pulp is mixed with water in large concrete vats and a certain amount of mucilage added. This size, or hwa yoh shui, is important as on it depends the capacity of the fibres to hold together to form a sheet; it is essential not to be too sticky or the layers of pulp will adhere
to one another. Secrecy surrounds the hwa yoh shui but sometimes, as the manager admitted, hibiscus is used. At the smaller factory we were told that bamboo sprouts are sometimes employed to yield the glue, though they prefer to grind the leaves of a 'certain tree' found on the northern side of Tien Tai. A small stone mill placed over a special vat was used for grinding the ingredients for the size.

The pulp, and a few scoopfuls of hwa yoh shui are stirred in the water of the concrete vat by a workman who handles a wooden frame slightly larger than the sheet of paper he is making. On the frame is a net made of fine strips of bamboo and silk somewhat similar to the curtains used on sedan-chairs. On the latter, by deft movements in the suspension, he obtains a thin layer of pulp. On raising the frame from the vat the water drains off; the net or screen is removed and the wet layer of 'paper' is carefully placed on top of a pile of similar sheets. Finally the excess moisture is removed by means of a heavy wooden press.

The still moist paper is removed to the drying room and a skilled labourer separates the sheets one from another using bamboo forceps; he takes ten sheets in a bundle. These ten sheets he places one at a time along the concrete sides of a long hollow oven, shaped in section like an inverted 'V' (about 6 ft high and 22 ft long) under which a coal fire is burning. The heat is sufficient to dry the sheets at such a rate that by the time the workman has finished putting his ten sheets on the smooth concrete wall and has prepared another bundle of ten wet sheets, the first is dry and ready to be removed. Another man is similarly employed at the other side of the inverted 'V'. These sheets, 22 by 48 inches in size, are then ready for bundling.

The process used for making the narrow cash paper is similar though in this case wooden vats are used for the pulp and there is sufficient mucilage in the young bamboos to obviate further additions. The final drying after the application of pressure, is carried out in the open air and not on special ovens.

Finally, in the case of the large mill, the paper is carried to the head office of the firm at Penghsien, and from there distributed to Chengtu and other places.

Both the larger mill and the smaller, where the processes are essentially the same though on a much more limited scale, are situated in favourable positions. The larger one, at any rate, owns its own coal mine, and burns its own lime. A
plentiful supply of pure water gushes from the limestone a little above the mills and the supply has never been known to run short. Suitable bamboos are every year getting further and further away from the factories but the supply is adequate. Soda has to be imported from the Be Sha valley, though as the pleasant manager said he found foreign soda much more suitable when he could get it—the soda being a valuable factor in shortening the period of retting.

Several hundred people must be dependent on the larger mill alone, for apart from the 30 to 40 employed directly at the mill others are employed transporting the paper to market and a hundred or more are kept busy cutting bamboo. All the workers at the mill are farmers or from farm families and are employed by the day. Some return to their homes at night, others sleep at the mill on the beds provided. All have one day in ten as a rest day. The wages are small varying from several hundred cash to ten cents, though this is probably after paying the manager for food which he supplies. From what could be seen it is apparent that a considerable amount of earnings are lost in the opium den conveniently provided in the mill. The work is to a certain extent seasonal as no bamboo is brought in during the depth of winter. During periods of snow the workers find their fingers stiff with cold. The mill closes down for several weeks at New Year, sometimes, it seems, not opening until the manager has returned from a visit to the Chengtu Flower Fair.

If the lot of the workers in the mill is bad that of the bamboo cutters must be worse. As Mr. Dye has observed their diet consists mainly of maize cakes. These round flat cakes are half cooked and the men either eat them just as they are, or after further cooking if they are lucky enough to be eating near a fire. Outside the smaller mill a notice was posted stating what price would be paid for bamboo cut and delivered at the mill. For canes (拐棍) the price was only 3500 cash for one hundred catties (the dollar exchanging at 26,000 cash) while for the small bamboo sticks (白加) the price was 5000 cash. A man with staring diseased eyes and a boy prematurely old because of the loads he had to drag were questioned. They said that they could cut only one bundle of bamboo a day and had often to drag it ten li to the mill. The bundle the man dragged was not much more than 120 catties in weight, and the boy's about two thirds of this.

These tracks down which the bamboo is dragged, or "snaked" to use a descriptive word of Mr. Dye's, run like
small streams flowing into a river, into one or two main tracks, which converge on the mill. It is interesting to note that the mills are built on the same level as the coal and lime, and able to receive by the help of gravity both water and bamboo from above.

As has been truly said nobody who visits these mills can ever regard Chinese paper in the same way as before. Not only is there added interest because of knowing how it is made but it will provide a constant challenge and reminder for those of us who believe that the workman is worthy of his hire and that fullness of life should be possible for all men. For the church worker as well as for the scientist there is unlimited scope for further investigation. What are the exact conditions under which the processes described are carried out? Could they be improved? What is the mucilage used? Could the bamboo be cultivated? Who used the paper? Why are there seasonal demands? Is any exported out of the province? What are the home conditions of the work people? What dependents have they? What do they believe, whom do they worship or fear? We need not wait to answer all these and the many other questions that crowd into our minds before asking: can the church—you and I and the young men and women in our midst—do anything to help these country people?

Wm. G. Sewell.

THE WEST CHINA UNION UNIVERSITY (VIII).

The Medical Faculty of the College of Medicine and Dentistry.

Teaching work in medicine in the West China Union University began in the Fall of 1914. At that time a faculty of five missionaries was all that could be gathered together. They were Dr. O. L. Kilborn and Dr. C. W. Service of the Canadian Methodist Mission, Dr. W. R. Morse of the Baptist
Mission, and Dr. H. L. Canright and Dr. H. W. Irwin of the Methodist Episcopal Mission. The first class consisted of seven students. From its establishment until the present the school has seen steady growth. Its early vicissitudes and development down to 1927 are well described in Dr. Morse's "Three Crosses in the Purple Mists," to which the interested reader is referred for further details. It is interesting that in the first budget of the faculty is included an item for $8.39 silver, being the premium for insurance on the entire medical college, building and equipment. The budget for 1934-35, aside from hospital budget and salaries paid by the various missions, is a little over $14,000 silver from the Board of Governors, with an expected additional sum of $11,000 from the Nanking Government.

Senior middle school graduates must study for seven years in the university before they can graduate with the M.D. degree. The first two, or premedical years, are spent in the study of the various fundamental sciences and English. The next two years are spent in the preclinical departments such as Anatomy, Physiology, Biochemistry, Pharmacology, Bacteriology, etc. The next two years are spent in clinical instruction in the three hospitals in the city, and the final year is spent in an internship, during which the student rotates among the different clinical services in the three city hospitals.

Although the school has steadily advanced in equipment, in staff and in the quality of the work done, several outstanding needs are still apparent. One of these is a university hospital. Medical education owes much to the missions in Chengtu which have so freely placed their hospitals at the disposal of the medical college. But on account of the distance between the various hospitals and the university, and also on account of the wastage in staff and administrative effort required to maintain three hospitals instead of one, the university is now making every effort to secure a clinical centre to be located on the campus in close proximity to the medical-dental building. The erection of this hospital has already been sanctioned by the Board of Governors, work to begin as soon as sufficient money is on hand for the first three units (approximately $240,000 silver). Of this sum about $27,000 is already available. The building of the hospital and the completion of the medical-dental building will provide the necessary physical plant for efficiently carrying on the work now being attempted.
Considerable increase of staff, particularly Chinese staff, is also greatly to be desired. At the present time no Chinese holds full professorial rank, a situation much to be regretted. Unfortunately the geographical isolation of Chengtu makes it very difficult to obtain well qualified Chinese from other parts of China. As a result we have to depend almost entirely upon our own graduates for a supply of staff members. The school is relatively so young that few of our graduates have yet had time to secure advanced training of the sort necessary to equip them for the senior positions on the staff. Time and money will remedy this situation.

The student body is now drawn from all the Western provinces of China, Szechwan, Yunnan, Kweichow, Kansu and Shansi, together with a few students from other parts of the country. At present it numbers approximately 120, of whom about 40 are in the premedical years, 40 in the preclinical years and the remaining 40 in the clinical years. So far 65 men and one woman have graduated in medicine. It is expected, however, that women will appear in every graduating class in the future, as there are at present from two to six women students in each "year."

Of the graduates, about one half are serving in mission hospitals or on the staff of the university. About one quarter are in private practice, and the remainder are in municipal hospitals, the army or other government positions. Almost without exception the graduates in medicine have given periods of service in mission hospitals before setting up in private practice. At the present time almost every mission hospital has one or more of our graduates on its staff. In many cases the number could very well be increased so that more efficient work might be done.

Very few of the hsien cities have yet established municipal hospitals, but a fine example of what can be done may be seen in Hanchow. This hospital is entirely staffed with graduates of the Union University, and Hanchow's example will surely be followed by a large number of the other cities of West China. Assuming that the future of medicine lies in hospital and group practice we can point to the good beginning that has been made in the Hanchow experiment, and note that the professional side of this work has been in the hands of our graduates from the beginning. As there are scores of hsien cities in Szechwan alone many years will be required before we can produce enough graduates to staff just one hospital in each hsien, not to speak of the larger
places like Wanhsien, Chungking and Chengtu. With the nearest medical school over a thousand miles distant, West China has a clear road to a bright future.

X.Y.Z.

Dear Mr. Editor:

The wife of my cousin, Albert Edmonds, whose home is in Essex County, England, was miraculously healed of an illness, which had made her an invalid for five years. As all of us missionaries, doubtless, have come in contact with students who are inclined to be very skeptical about the possibility of the performance of miracles as a result of prayer, the thought has come to me that the letter received from my cousin, telling of her wonderful experience, may not only be of interest to readers of the "News" but also furnish my fellow-missionaries with another example of the efficacy of prayer to help them in their work with the "doubting Thomases" whom they may meet from time to time. Truly "God moves in a mysterious way His wonders to perform"; and does perform miracles to-day even as of old as a result of earnest, persistent prayer on the part of His children.

I am, therefore, taking the liberty of enclosing a copy of my cousin's letter—merely omitting a paragraph which is of a personal nature—in the hope that it may find a place in the "News" and cheer its readers in our work for our Lord and Master.

Sincerely yours,

E. W. Edmonds.

Tzeliutsing

"Oaklands", Trinity Road, Rayleigh,

My dear Cousins:

I feel I must write to you and tell you of God's wonderful goodness to us.

After being an invalid for five years and an absolutely helpless one for seven months, God suddenly healed me on January 23rd, at 10.20 p.m. I was alone in my bedroom and found myself walking across the floor. It was without any effort of will on my part, and I said aloud "I am cured"
Then I sat up in bed so that mother and Albert should not have a fright and called them up. Albert was downstairs praying at the time. When they came, I told them and walked across to them. We thanked God for His great goodness, and I turned all my pillows out and lay down to sleep like a normal person. When I awoke the next morning, mother had already stolen out of the room and I felt very timid indeed. I opened my Bible for guidance and the first words my eyes fell on were Luke 6:47; and when I had read as far as Luke 7:15, I just waited for God to tell me what to do next. It came into my mind, “You can light your own fire”; so I got up and lighted it. While the others were downstairs at breakfast, it seemed impressed upon me that if I were well, I should go and wash in the bathroom; and at the same time these words came to me, “My strength is sufficient for you”. Repeating these words aloud all the way, I arrived safely, washed and came back. Later I dressed. Mother thought I ought to stay upstairs for the first day; but, when I was alone, I began to fear the stairs. When God heals, it is our part to “take up our bed and walk”. Therefore I knew I must go downstairs at once.

When I arrived there, I asked mother to phone for the doctor and I opened the door to him. He acknowledged the miracle at once and agreed with me that when God heals there is no convalescence. His attitude was a great help to me and I walked to the gate with him. Later I walked all around the garden—over 200 yards. Doctor told me he had had no hope of my recovery and never expected to see me out of bed again; and in 1933, three other doctors said nothing could be done.

Through the last five years of suffering God has taught me many truths—the importance of the second line in “O Rest in the Lord” and “In His Will lies our Peace”. I believed God could heal me but I did not know if it would be His Will; so I used to pray, “Thy Will be done”; and also most earnestly pray that He would reveal His Will to me; and you see I knew nothing until I was walking. I used to think there had to be something special about a person who was miraculously healed but as soon as it happened to me, then I knew it was for everyone. In fact, now I wonder how I read the Gospels without grasping this before because few of the persons Christ healed believed on Him as The Son of God and some even forgot to say “Thank you”; yet Infinite Love healed them.
During the seven months before I was healed, I was hardly able to move in bed without having a heart-attack. In all there were well over 200. Only once in those months did I stand and that was for one second on Oct. 10th. My will made me try. The result was a violent attack and I nearly died. After that until Dec. I did not have one day without an attack. On Jan. 22nd I was so weak and ill that I could with difficulty dry my own face; yet such is God’s power that on the 24th I made the bed I had lain in all those months and for the first time for five years knelt to pray. I was at church twice the following Sunday; and can walk up hill, do housework and, in fact, anything a normal person can do. Since I was healed, I have been to London, papered a room and done quite a lot of gardening. It is all very wonderful; and our hearts are full of gratitude to God.

Affectionately,
Clare.

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Paul’s Last Will and Testament. J. Taylor

Reading: II Timothy; IV. 6-7. The last drops of my own sacrifice are falling; my time to go has come. I have fought in the good fight; I have run my course; I have kept the faith. (Moffat).

Here we have what might well be styled Paul’s last telegram to Timothy, if we did not know that such means of communication were not available in the days of this premier missionary. The clauses have the click of a telegraphic instrument. There is a note of urgency in them. Paul now knows that the end is very near. It is as if he were slowly bleeding to death—“the last drops of my own sacrifice are falling”—and his life is ebbing fast away. The long race is
at its finish and he will soon pass the goal-post. He wishes, before the end comes to see his beloved disciple once more. "Do your best to come soon to me." The emphasis on the word "soon". There is no time for delay, and even if all haste can be made and no delays occur along the road, Timothy may not be able to reach the apostle before the end comes. So the aged man of God sums all his life's work up in one brief statement—"I have kept the faith!" What a shout of victory.

When one stops for a brief review of Paul's spiritual pilgrimage, this last resounding word of his startles one. I have kept the faith! What faith? Surely not the faith into which he was born. He was a Hebrew of the Hebrews; of the sect of the Pharisees. And this belief he held tenaciously until well on in his young manhood. The faith in the Messiah? Hardly. For Paul had outgrown the historic hope of his people in their promised deliverer. No, we are driven to the conclusion that the apostle here means the "faith in the Son of God who loved me and gave himself for me." If this is a reasonable conclusion, we appear to be faced with a paradox.

For Paul certainly changed his mind about Christ. In other words, the apostle's faith in Christ was continually growing. Perhaps we may make this somewhat clearer if we say that Paul's faith in Christ as the Son of God was a constant factor, but that his belief about Christ was a changing element. For his belief, or opinion, about the second coming of Christ certainly seems to grow. At first he expected a speedy return of the Lord. He uses this expectation as a ground of comfort and courage in writing to some groups of believers. But the longer he lived and the more he learned about Christianity the surer the change becomes. And he rests his faith on Christ's abiding presence with the believer. He is convinced that he will be "forever with the Lord" no matter where that forever may be spent.

And this belief was added to Paul's faith in the ever-present Christ. This pointed Paul to the future and he came to have a sustained faith in the world of the future. Not because his mind was filled with rose-colored day dreams; but because he saw the future as controlled by God. More and more he became convinced that the purposes of God for the world and for men would surely be fulfilled. So that, even in the face of present circumstances (he was in prison), he never wavered in his faith for the final outcome.
Surely we can understand the apostle’s faith. Our world is just as near to the brink of ruin as was that Roman world in which Paul lived and worked. We are fearful as we read the papers and learn about the affairs of the nations. There is not at present, in any one of the five continents, much ground for satisfaction. Where then can we look for assurance for our faith? Will the present form of civilization last? Do we want it to last? Is the present peace much better than the former war? Are there any saving elements in the present order of things? Perhaps. But the question we need to ask ourselves is this: If we knew that we ourselves were to leave this world and its confusion, its jealousies and its hatreds, what would we wish above all else to put into our last will and testament? What would we wish to leave behind for the rising generation? Money? It does not seem able to solve the world’s difficulties, but rather to complicate them, even though it does seem to be a necessary part of the world order. Miraculous inventions? We have them in abundance and they seem to have gotten out of the control of their authors and are playing skittles with us and ours. Creature comforts? Surely, for they add to the pleasure of life; but they are very unreliable—they are here to-day and gone tomorrow.

No, after we have canvassed all these expressions of our present day civilization, we are forced to confess that none of them is a safe and sure ground for the life that now is and for that which is to come. We want something better than each or all of these. That is to say, we need a foundation of inner satisfaction—some abiding and eternal principle that will enable us to live on in this much-troubled world and also to prepare us for the life that is to come. Why not turn to Paul’s faith? “I have kept the faith”, it is here with me in prison, it was with me when I was in perils of robbers, when I was shipwrecked, when they beat me with forty stripes save one. It sustained me in the battle against principalities and powers and against the forces of darkness in high places. This faith of the apostle overcame all these opposing forces, it held him up above all transitory evils and it brought him to the end of life with a paean of victory on his lips. Well then, it stood the test and we can be assured that it will stand any test in this modern world. Let us keep the faith.
THOUSAND CHARACTER ESSAY.

61. 杜稿繫隷，漆書壁經
Du's manuscript and Chong's writing.
(Books) Written in black varnish and (Classics) hidden in the wall.
(Du Yü wrote the Spring and Autumn Annals—not Confucius. Chang Yu wrote in the style, of the 'Di Shu' character. Books were hidden when the burning took place by Chin Tze Huang).

62. 府羅將相，路夾槐卿
Generals and premiers stand in the King's court;
On road (to palace) meet the (3) dukes, and (9) ministers.

63. 戶封八縣，家給千兵
(The King) Gave his officers eight districts each;
Each large family (wealthy) gave one thousand soldiers.

64. 高冠陪幃，驕嚴振繡
Those who accompanied them by cart wore high hats,
The drivers wore fringed caps.

65. 世祿侈富，耳聦肥輕
(Officer's) Descendants received an income living in wealth and luxury. They rode in carts with sleek horses and wore light furs. (Compare Confucian Analects, Book 6. Chap. 3. Sec. 2.)

66. 策功茂實，勒碑刻銘
Their merits were recorded extensively;
Monuments were set up on which their deeds were engraved.

6. 梁伊亢，佐時阿衡
(Lü Wang of) Pan Chi helped to make the times peaceful.
(Lü Wang 吳旺 was premier of Wu Wang, Cheo Dyn.
Pan Chi in Shansi was his favorite fishing ground.) Nie Yuin was the power for adjusting authority.
(He was premier of the Emperor Tang of Shang Dyn.)

O Hen was the title of Nie Yuin. Giles says, O is a prefix to names and designations of people. Hen is chuan hen the weight and steel yard, meaning the power of adjusting authority.

When Tang died his son was wicked, so Nie Yuin ruled. Later when the son repented, Nie Yuin gave him the kingdom.—Mencius. Bk. 7,3,1.

68. 王宅曲阜, 微且執營

Yen Tseh (the former name of) Cheo Feo (where Confucius was born); Except Dan (Cheo Kong 周公) who could rule? (He was the successful feudal lord of Cheo Feo and brother of Wu Wany, Cheo Dynasty.)

69. 綏公匡合, 濟弱扶傾

Duke Huan (Kong of Chi State) united the princes, To save the weak and help the fallen.

(Compare, "to rectify the kingdom"—Comp. Analects, Bk. 14. Ch. 18. Sec. 2.)

70. 綏亙漢惠, 說威武丁

E (Li Chi) restored Han Hue (prince to his throne thus restoring the succession of the Han Dynasty. E Li Chi 綏里季 was one of the four old scholars of Shang Shan 商山 who supported the young Prince Han Hue when Han Kao Chu wished to change the succession for Chae Fu Ren 威夫人 his concubine and her son. The young Prince Han Hue was the lawful heir of Kao Dsu 高祖).

Yueh influenced Wu Din. (Wu Din, Emperor of Yin Dyn. title, Kao Dzung Fuh Yueh was his premier. In a dream the king saw a holy man, and was later able to draw his picture from the dream. He instituted a search far and wide and found the man resembling the picture, who was a carpenter. This was Fu Yueh who was made premier and succeeded. Wu Din, B. C. 1324-1265. (Compare Mencius Book 6, chapter 15.)

71. 俊久密勿, 多士哀慕

The wise and virtuous kept close to the King. (Mi Wu privacy with King) All the scholars were very peaceful and studious.
(Giles-Juin 俊 one among a thousand. Nie 乂 one among a hundred.)

72. 晉楚更霸，趙魏因横
(The Princes of) Chin and Tsu became chieftains; by turn; (San Tze Chin 五霸强，七雄出)
(The States of) Dzao and Wei were involved in trouble.
(The scheme of Chiang Nie 張儀 Premier of Chin State was to bring the six princes in servitude to Chin. At the same time Su Chin 蘇秦 tried to unite the Six Princes to attack Chin. (韓趙魏齊楚燕 Compare Mencius Book 3, Chapter 2.)

73. 假途滅虢，踐土會盟
(Hsien Kong 獻公 Prince of Chin State) Borrowed the road (from Yü State) 奏 to attack Kue (State.)
At Chien Tu (in Djen 鄭 State) a Conference (was held) and treaty made.
(Jin Wen Kong 晉文公 son of Hsien Kong, was made Chieftain or Bah Chuh. At this Conference they took an oath (min) by sacrificing an ox to support him, and agreed not to attack each other).

74. 何遵約法，韓弊頒刑
(Hsiao)—Hio (of Han) followed the constitution (that the Emperor Kao Dzu had given the people.)
Han (Fei Tze 韓非子) died (for the) cruel punishments (he inflicted on others.)
(Han Fei Tze, one of the Princes of Han was a skilful lawyer, and urged the death of many by cruel torture. He finally suffered the severe punishment he recommended for others). Comp. Haman.

75. 起剪頗牧，用軍最精
"Four Generals." Ben Chi 白起, General of Chin State, very cruel. He dug deep pit and buried alive 400,000 soldiers of Dzao State.
Wang Chien 王剪, also General of Chin with a famous reputation.
Lien Po 廉頗 a skilful General of Dzao State. When he became General the Chin State stopped their attacks.
Li Muh 李牧 a noted General of Dzao State, conquered the barbarians "All used their military forces very skilfully."
76. 宜威沙漠，驰骋丹青
(Generals) Exhibited their dignity and power in the desert (against barbarians. Their fame ran through history.
(Dan Chin 丹青 pictures hung in the Hall of Fame. Han Kuang Wu 漢光武 painted 28 generals.)

77. 九州遗迹，百帝秦拜
In nine provinces could be seen the tracks of Yu.
(In Hsea Dynasty Yu Wang opened the rivers of China, Nine provinces,—冀允青徐黔豫雍揚.)
The One hundred districts were conquered and united (by Chin Tze Hung.)

78. 崇宗恒岱，禋主云亭
Among the five great mountains we honor Hen Shan and Tai Shan. (Hen Shan in Shan Shi and Tai Shan in Shantung.)
When sacrificing to the god of the mountains and streams, (use the two small mountains) Yuin and Ting (foot of Taishan) (Yuin, Yuin Ting Ting )
(Yoh, comprises the five famous mountains of which Hen Shan and Tai Shan rank first. Others are:—華山, 崤山, 衡山. San, 禱 means the sacred hill worship.)

79. 雁门紫塞，雞田赤城
Ngan men 雁門 is a mountain at North of Kao Liu Hsien, Shansi a great pond is here famous for its wild geese.
Chi Dzai 紫塞 is another name for the Great Wall, taken from the color of the ground, called Red earth boundary (Stronghold.)
Chi Tian 鳥田 a wild district, lin Hseah Fu in Kansu.

80. 昆池碣石，麐野洞庭
Kuen Chi 昆池 in Yunnan, a great lake now called Kuen Min Chi 昆明池 very much mentioned in history.
Chieh Shih 碣石 a great rocky mountain in Chili province, at Yuen Pin Fu, Fu Lin Hsien near Chin Huang Dao 秦皇岛 famous in history because of a rock-like post at the top of the mountain, with a narrow winding road to the sea.

Chü Yeh 鉤野 a famous lake at Tsou Chio Fu 曹州府 Shantang. At end of Yuan Dyn. it was drained by the Yellow river and is no longer a lake.

Tong Ting 洞庭 a well known lake in Hunan province. It is 800 li in length, and known as largest lake in China.

81. 萬遠緙緹, 崖岫杳冥

(These are) Wide and distant, long and boundless; Cliffs and peaks are so high they cannot be clearly seen (obscure.)

GOVERNMENT UNION EXAMINATIONS FOR MIDDLE SCHOOLS.

All the Junior and Senior Middle Schools students are required to write their final examinations with the Provincial Educational authorities. The Union Examination is the Government test of the standards of all schools, whether "Kung Li", supported by Provincial and District funds, or "Si Li", those Private schools supported by private funds, including all Mission Schools.

As a result of the Government Union Examinations students may be received for University who have passed all the subjects, also those who have not failed in more than two subjects. These may enter University and proceed with their higher education. Those who fail in more than two subjects must spend another year in Middle School.

Our Senior Middle School is a Preparatory Department of the University. This year we had eighty students in the Third Year. Twenty-eight of these left for down river to enter Vocational Colleges and Universities. We sent fifty-
two to try the Government Examinations out of which twenty-five are permitted to enter University. Six passed in all the subjects, and nineteen are required to try supplemental examinations in the subjects missed. That is twenty-five out of fifty-two who are permitted to enter University, or forty-eight percent. This is the first year of the Government Union Examinations.

All the primary schools are required to try their Union Examinations in their own Districts.

The Christian Schools as a whole have passed quite successfully. This indicates that our Christian Institutions occupy a very important place in the Chinese Educational system.

S. C. Yang.

Principal Sr. Middle School, Union University.

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PERSONNEL OF BETHEL BAND COMING TO SZECHWAN

(Extract from letters from Shanghai.)

"'The World Band' is composed of Rev. Andrew Gih and Mrs. Gih, Rev. Frank Ling and Miss Alice Lan. . . . I think Mr. & Mrs. Gih is the only married couple in China in public evangelistic work. Mrs. Gih is almost as great a preacher as her husband. She was Bethel's first High School student—a girl from one of Shanghai's best known families. Like her husband she has suffered much from family persecution. She is a woman of wonderful prayer life and a sweetness of character and personality that wins! . . . . . . . . Frank Ling and Miss Lan are college graduates . . . . . All speak English fluently. . . . ""
"Rev. Andrew Gih had definitely planned to sail for the United States this summer but because of the many open doors here he felt that God needed him more in China than he needed the rest and study he so craved. He has, therefore, cancelled his plans for leaving China for the present. I rejoice, for your sakes, that this is so. There is no man that I know of on the evangelistic horizon of China whom God has so signally used in this line of work as Andrew Gih. You will all love him for his Christ-likeness, and you will all rejoice over the result of his messages for he is a Spirit-filled man of God."

"Frank Ling is a college man, born singer of evangelism, player of several instruments . . . . a good preacher. Mr. Ling is at present at the head of a Band going through Fukien province with crowded houses everywhere he goes. We call Pastor Gih and Frank Ling Bethel's "Moody and Sankey."

. . . . . Miss Alice Lan is a graduate of Asbury College, Kentucky, and President of our School of Evangelism. . . ."

REPORT OF THE HOSPITAL FOR WOMEN AND CHILDREN AT SUIFU.

We are glad to report a year of peace and progressive work in spite of civil war and the ravages "of the Reds" in various parts of Szechuan.

It is with much joy that we state that in September Dr. Marion Criswell came to Suifu to complete her second year of language study. We are looking forward to the time when she will take her place as a full fledged medical missionary.

I am very happy in my work, and after many years of service I am as enthusiastic over it as when I first arrived in China.
Our statistics in general are as follows:

Outpatients—

New 4,887
Return visits 15,421

Inpatients—

Days in hospital 5,134

Total treatments 25,871

There were 425 operations performed.

The expenditure for the year was $8,162.00 of which we received $6,867.00 from the patients.

We are aiming at self-support and each year brings us a little nearer to the goal, but there are many poor people who need our care as well as those who have money to pay for it. We have given free medical care to one fourth of our outpatients and also to some inpatients.

Our preventive service which we started, under difficulties to be sure, from the inception of our medical work in Suifu, is steadily progressing. It consists of:

Antenatal Care — 460 visits
Maternity Care — 294 patients
Postnatal Care — 205 visits
Care of newborn, in clinic and office and hospital — 702 patients
Prevention of blindness due to trachoma and other diseases.
Antityphoid inoculations—some have been given out our people are slow to grasp its value.
Injections to prevent social diseases in infants yet to come — 335 injections
Smallpox vaccinations — 764 vaccinations
Cholera inoculations — 628 inoculations

In accordance with our custom ever since we came to Suifu we have been carrying on clinics for our girl’s school. We also hold clinics regularly twice a week at the Girl’s Boarding School. This year 1404 visits were made by pupils to the dispensary and 1484 to the clinic at the school. A total of 2888.

The pupils have every opportunity for physical examinations and many avail themselves of it.

The religious work is going on in the wards, clinics and office in an unobtrusive way. The patients are being quietly talked to, creating a friendly attitude between them and the church and often we see former patients at church. There is of course nothing done which forces anyone to listen.
The Bible woman also goes to the homes where a willingness has been shown for her coming. A short time ago, when she made a call on a former patient, the latter asked her to pray with her so that she would come in touch with Jesus. Others proudly show me what they have learned to read while with us.

We give the patients tracts to take to their homes when they leave so some seed may be sown into the hearts of those who have not been in actual contact with us. These are very useful for those who come from a distance, as many do.

Our hospital clerk who has joined the ranks of the church last year is a help in our trying to create a Christian atmosphere.

At Christmas we had our neighbors in to see the Christmas tree which we put up in the dispensary waiting room, 120 were there. They listened to the victrola and then to a real gospel talk, finishing up with a few remarks on preventive medicine. Every one present, children as well as adults, avidly drank in every word. At the end we gave each one a picture post card. They all went home happy and with profuse thanks. It is too bad that the room is not larger so that we could have more in.

Twelve years ago a father brought his tiny third son to us for care of the newborn. This was the father’s first contact with us for he is opposed to anything connected with the church. A few days ago we had the joy of hearing this boy giving a clear testimony of his faith in Jesus as his Savior, and then on the next day seeing him follow Jesus in baptism.

Superstition is still rife here. In the spring there was a scourge of purple caterpillars in a village fifty miles away from Suifu. They ate up all the rice plants and any kind of green leaf that grew anywhere. They crawled into the houses, over the beds, the furniture and dishes, not even disdaining to crawl over persons. They bit some people who shortly afterwards died.

The head of the Confucian society of that village petitioned the spirit of the patron of the farmers and villagers, who is in charge of that special department (he had gone to the celestial region ages ago.) The answer which came back he interpreted to the people if they would wear a red string around the wrist, males on left, females on the right, the caterpillars would not do them any harm. He provided the red string for 150 cash (about 1/3 of a cent) each.

This information soon came to Suifu and the red strings
were in great demand. Many children and adults came to
the dispensary with the string bracelet on.

We had some of these caterpillars in our hospital garden,
we quickly searched them out and finished them off.

There are many opportunities for social service. In fact
the giving of the gospel message and medical aid go hand in
hand.

The city officials who have a Foundling Home have asked
us to look after their babies and other sick folk.

There are eighty infants and their wet nurses connected
with the institution. The most of these are in a state of
under nourishment. A good many are also ill.

They also take in a few older ones who are blind, deaf
and dumb or crippled.

During the nine months which we have been seeing the
Foundling Home patients they have paid 510 visits to the
dispensary.

Some time ago while a private soldier was walking on
the street he spied a child of about eight years lying in the
street by the curbstone. He saw that she was sick and judged
that she was an abandoned slave girl. He carefully picked
her up and carried her in his arms to our dispensary. He
remarked, "Money to pay for her fees I do not have, but if
she dies I will take her off your hand." At his barracks we
found that the soldier had his officers back of him so we took
the little waif in.

She was too ill to give any information about herself.
After some months of careful nursing she got over the serious
aspect of her illness. Then we found that she was unable to
speak, so again could not give us any clue to her identity.

She could hear and understand what was said to her so
everybody set to work to teach her to try to speak. She
learned to say many single words.

This fall we got her into the School for the Blind and
the Deaf and Dumb, at Chengtu.

The tail end of the big earthquake in Northwest Sze-
chuan reached Suifu and did considerable damage to the four
corners of our hospital roof.

We take this opportunity to thank our constituency for
their continued interest in the Master's work at Suifu by
sending us White Cross supplies. Every time a box comes and
we see the lovely and useful things we thank God for them.

We are depending on your prayers.

Emilie Bretthauer.
Review of a Translation of the poet Tu Fu's Szechuan Poems by Mr. A. J. Brace, F.R.G.S.

Mr. Brace is worthy of our gratitude in having rescued from antiquity this small collection of poems, dating back nearly 12 centuries, of special interest, one would think, to all Szechuanese, and more than all to residents of Chengtu. Ts'ao T'ang Ssu is one of several famous temples in and about the Capital of Szechuan. Chengtu remembers with pride the time when it produced the Emperor Liu Bi, and was the seat of the Three Kingdoms.

In chanting the praises of the verdant Capital little did the poet think that in an educational center another race would in two or three decades plant nearly a thousand heaven aspiring trees. He found the city beautiful, but "had not where to lay his head." So he built for himself the Ts'ao T'ang "Reed Hut," putting posterity in his debt by writing 300 poems, solacing lonely hours by drinking Szechuan wine overmuch, so hastening his death.

Tu Fu occasionally made trips into the surrounding regions. His reference on page 7 to Deer's Head Mountain is evidently Beh-Lu-Din, the popular missionary resort in hot weather. The Deer is White Deer, and the Head is the Summit. The South West is the direction from Chengtu, and 150 li is a good guess at the distance travelled.

Tu Fu thought he was writing poetry, but some would question it. There is much of the spirit of poetry, but the average reader should not be greatly blamed if he fails to see it. This, granting that prose in form may have the same effect as poetry. In the third line of the sixth page, since there is nothing in Chinese for the word water, I would venture to translate, "there is nothing able to cleanse my heart."

As a sample of good poetry I would suggest these six lines from page six:

"Heaven has created these tremendous steeps.
Dagger Gate seems the strongest under Heaven.
Unbroken ranges protect the great south-west;
Like rocky horns they face the north."
The two high cliffs have ramparts strong,
Sculptured there like city walls.’’

Also a selection from Kwan Hsien;—

‘’I come to the rope bridge where horses can pass in pairs.
’Tis autumn time and I look about with deepest pleasure,
For the Green Mountains with bamboo are covered,
I see the rushing river coming down from Kwan Keo town.’’

And on page 57, ‘’If I loved flowers I should certainly wish to die.
—‘’‘My literature will never startle this world of ours.’’

Spencer Lewis.

Chengtu, June 26, 1934

WEST CHINA UNION UNIVERSITY POULTRY IMPROVEMENT EXPERIMENT.

(Report of Progress)

In last April ‘’News’’ we presented a statement of the early beginnings of the above mentioned project, and the results in eggs laid, from the time the first eggs were laid in the fall of 1933 until March 12th, 1934.

In order that interested readers may be brought up-to-date with this Improvement Experiment, we are putting on record, in brief form, the actual figures and facts, which go to demonstrate and emphasize the theory we advanced, that, ‘’Grading up’’ the ordinary Chinese hen by means of ‘’Pure-bred Pedigree Cockerels from High Producing Families,’’ is one of the best ways to give definite economic impetus to the poultry branch of Chinese farm life.
What has been done in Chengtu can be repeated in other places. We hope that "News" readers will avail themselves of the Purebred cockerels which are Now Available at the University, and that others will initiate improvement projects in other parts of the province.

Our experiences with Szechuan climatic conditions, lead us to advise consistent breeding during the months of October to March for maximum results in better grown birds, and more eggs when the birds do lay.

**Note**:—Table 1. Was given in April "News" 1934

**Table 2.** Showing Egg records of the first generation pullets, in which a Rhode Island Red, Pedigree Cockerel, Registration Number 11973, British Columbia, Canada, had been crossed with local Chinese hens—dams of the pullets, whose records appear below.

**November 1st 1933 to September 30th, 1934.**

<table>
<thead>
<tr>
<th>Leg-band number of hen.</th>
<th>Total number of days from the time first egg was laid until record was taken September 30.</th>
<th>Total number eggs laid during period.</th>
<th>Taking as our basis, the average number of eggs laid by the local hens as 80, percentage improvement shows:</th>
</tr>
</thead>
<tbody>
<tr>
<td>20</td>
<td>324 (days)</td>
<td>196 (eggs)</td>
<td>145%</td>
</tr>
<tr>
<td>71</td>
<td>221</td>
<td>177</td>
<td>121</td>
</tr>
<tr>
<td>74</td>
<td>324</td>
<td>169</td>
<td>118</td>
</tr>
<tr>
<td>100</td>
<td>326</td>
<td>161</td>
<td>101</td>
</tr>
<tr>
<td>29</td>
<td>323</td>
<td>159</td>
<td>99</td>
</tr>
<tr>
<td>81</td>
<td>305</td>
<td>159</td>
<td>99</td>
</tr>
<tr>
<td>70</td>
<td>317</td>
<td>157</td>
<td>95</td>
</tr>
<tr>
<td>68</td>
<td>329</td>
<td>134</td>
<td>68</td>
</tr>
<tr>
<td>34</td>
<td>300</td>
<td>133</td>
<td>68</td>
</tr>
<tr>
<td>32</td>
<td>305</td>
<td>130</td>
<td>63</td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>3174</strong></td>
<td><strong>1575</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Average</strong></td>
<td><strong>317 Days</strong></td>
<td><strong>157.5 Eggs</strong></td>
<td><strong>96.9% Improvement</strong></td>
</tr>
</tbody>
</table>

Leg-band number of hen.
### Table 3.

**SHOWS DAILY RECORD**

**OF A FIRST GENERATION IMPROVED CHINESE HEN 1983-84,**

**WEST CHINA UNION UNIVERSITY.**

<table>
<thead>
<tr>
<th>Leg Band Number 20.</th>
<th>Total for month</th>
<th>Total to Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>November</td>
<td></td>
<td></td>
</tr>
<tr>
<td>December</td>
<td></td>
<td></td>
</tr>
<tr>
<td>January</td>
<td></td>
<td></td>
</tr>
<tr>
<td>February</td>
<td></td>
<td></td>
</tr>
<tr>
<td>March</td>
<td></td>
<td></td>
</tr>
<tr>
<td>April</td>
<td></td>
<td></td>
</tr>
<tr>
<td>May</td>
<td></td>
<td></td>
</tr>
<tr>
<td>June</td>
<td></td>
<td></td>
</tr>
<tr>
<td>July</td>
<td></td>
<td></td>
</tr>
<tr>
<td>August</td>
<td></td>
<td></td>
</tr>
<tr>
<td>September</td>
<td></td>
<td></td>
</tr>
<tr>
<td>October</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

```
|    | 1  | 2  | 3  | 4  | 5  | 6  | 7  | 8  | 9  | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|
| Nov|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Dec|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Jan|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Feb|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Mar|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Apr|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| May|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Jun|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Jul|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Aug|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Sep|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| Oct|    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
```

- = Egg

⊙ = Egg broken in nest.

B = Broody

⊙ = Overbroadiness

Total number of eggs laid by Leg Band Number 20 in 365 days = 205

A close study of Table Number 3, giving the actual daily record of Leg-band 20, shows that, she laid her first egg November 11th, 1984, and laid an egg on October 16th, the day the Editor had ordered the manuscript to be sent to the press, giving her a total of 205 egg, and still twenty six days more in which to complete to year.
SHOWING DAILY RECORD OF A BARRED ROCK HEN.

IN AN INTERNATIONAL EGG LAYING CONTEST. 1916

|       | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 | 31 |
|-------|---|---|---|---|---|---|---|---|---|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|----|    |
| **November** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **December** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **January** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **February** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **March** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **April** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **May** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **June** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **July** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **August** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **September** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |
| **October** |   |   |   |   |   |   |   |   |   |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |    |

--- = Egg

B = Broody

O = Over Broodiness

Total number of Eggs in 365 Days 277
Readers, who wish to make a closer study of actual performance of poultry improvement, and make a comparision between the actual daily record of

OUR BEST IMPROVED FIRST GENERATION HALF BRED HEN LEG BAND NUMBER TWENTY, and the daily record of;

"THE BEST PYLMOOUTH ROCK YET TRAP NESTED" at Storrs experiment station, 1916, when the Sixth Annual International Egg Laying Contest was held, should study tables 3 and 4. .

It is interesting to note, that this Best Plymouth Rock laid 277 eggs in 365 days, and that all the dams in the three generations of the Pedigree Cockerel used in the West China Union University experiment, averaged 284 eggs per year. (Read April News).

Not wishing to 'count our chicks before they are hatched,' the indications are that No 20 will lay 220 eggs in the year.

Table 4 indicates a possible objective for us to reach as far as daily egg laying is concerned, although it would be the judgment of the writer, under Szechuan conditions, that pullets should be matured early enough to start egg laying fairly consistently during October.

F. DICKINSON.

Special Offer.

The West China Missionary News.

The remainder of 1934 and all of 1935 for the price of one year.

To any place in China - - - $1.50
Abroad - - - - 2.50

Why not send it as a Christmas gift to friends or relatives in the Homelands?

Order Now
and get the November and December number FREE.
REPORT OF THE UNIVERSITY BOOK CLUB
FOR THE YEAR ENDING 1934.

Membership:

<table>
<thead>
<tr>
<th>Division</th>
<th>Number</th>
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<tbody>
<tr>
<td>Annual Members</td>
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<td>Semi &quot; &quot;</td>
<td>14</td>
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<td>Summer &quot; &quot;</td>
<td>26</td>
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<td><strong>Total</strong></td>
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(an increase of 16 over 1933.)

Accessions:

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<td>Gifts</td>
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<td>Loans</td>
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<tr>
<td><strong>Total</strong></td>
<td>140</td>
</tr>
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</table>

(a decrease of 74 from 1933.)

Of these the following divisions might be made:

<table>
<thead>
<tr>
<th>Category</th>
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<tbody>
<tr>
<td>Fiction</td>
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<td>Biography</td>
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</tr>
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<td>General</td>
<td>47</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>140</td>
</tr>
</tbody>
</table>

The Executive takes this opportunity of thanking those who have loaned or given books to the Club. We are especially under obligation to:

Miss Downer for the Book of the Month Club Books: Dr. and Mrs. Lewis and Dr. and Mrs. Peterson for the use of the books from the Religious Book of the Month Club.

Dr. Billington for the gift of several books and the loan of others.

Mr. Moncrieff for the loan of several books.

We give very special thanks, too, to the friends who help to stock our magazine shelves with their gifts of current numbers.
Again this year, we may give grateful thanks to Mrs. Digby Wheeler of Winnipeg, our buyer, and to Mr. Lough of Russel, Lang and Co., through whom she has been able to secure so wide a selection of recent books at prices so satisfactory to us. The first order of the Autumn has gone to Mrs. Wheeler.

Our Club owes to the Bursar, Mr. Albertson a continuing vote of thanks for the assistance he gives us as Club Treasurer.

Since September, 1933, the Club has presented to the General Library 40 books of fiction and 23 books of non-fiction a total of 63 books.

Respectfully submitted,

KATHLEEN SPONNER.

WEST CHINA UNION UNIVERSITY

THE UNIVERSITY BOOK CLUB

Report for the year Sept. 1933 to August 1934

Balance on hand Sept. 1933 - - 122.98

Received from membership fees:
37 at 10 370.00
14 " 5 70.00 - - 440.00

Received from book fines - - 12.43
" " sale of books - - 4.00
" " Mr. Dwan - - 5.00

Book purchases sent to Winnipeg 142.00
" " Book of the Month Club 55.00
" " No. 960 142.62
" " " 953 15.75
" " Kelly and Walsh 13.95

Incidental expenses; C.M.P. a/s 16.35
" " Mr. Dwan's a/s 8.13
" " sundry 11.65
Summer Fees:

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<td>Behluhdin</td>
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Summer Expenses:

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<td>Behluhdin</td>
<td>4.60</td>
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<td><strong>Total</strong></td>
<td><strong>14.80</strong></td>
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Books on Order: 165.50

Balance on hand Aug. 31/34: 52.56

Books on Order: 165.50

Total: 585.70

Balance on hand Aug. 31/34: 52.56

638.26

Submitted to the Annual Meeting of the Book Club, October 6th, 1934.

W. B. Albertson.

**KIATING.**

Mr. and Mrs. Sinton passed through Kiating on Sept. 24th, on their way down river.

Mrs. McIntyre returned from Shanghai on Sept. 27th and has gone on to her station, Tsung Long Chang.

October 3rd Mrs. Chester Wood and two children, also Mrs. Salquist, passed through on their way to Suifu.

During the second week of October, the Misses Wright, Wallis and Dix spent a few days in Kiating en route to Chungking.

Miss Grainger of Chukentan is spending a few days in Kiating and on her return will be accompanied by her fellow worker, Miss Vera Young.

The Kiating Community has been very happy to welcome Miss Hinton who has come here to live this fall.
Mr. Cook reports good attendance and keen interest in the special meetings conducted by him and his Chinese colleagues in the cities of the lower district.

The Baptist Mission has been holding a Bible Institute for members in the day time and every evening special evangelistic meetings during which over eighty expressed a desire to know more about Christianity. Inquirers' Classes have been organized.

The W.M.S. gave a delightful dinner party on the evening of Oct. 9th in honor Miss Winifred Harris who, we are very sorry to say, will soon be leaving us.

L.B.J.

LATEST NEWS RE THE COMMUNIST MENACE IN EAST SZECHWAN.

On September 29th, Bishop Holden, writing from Shunking, states that conditions this side of the Kialing river were no worse than they were a few days previously. It would seem that the Reds are temporarily being held. The Kialing river seems to have become the Westernmost line of defence. Things appear to be at a standstill around Suenhan and Suiting. Reinforcements to the provincial troops are being sent up but nothing along the line of an offensive seem to be taking place.

Word has been received that the Sintientsi ladies made good their escape—crossing the river westward. They are expected at Mienchow.

On October 8th the news from the front did not seem so good. The Reds were firing into Nanpu from the opposite bank of the river. Reports also stated that the provincial troops had been somewhat defeated in that neighborhood.

News from Kweichow is not good. It would seem that a large body of Communist troops driven from Kiangsi province have linked up with the notorious Ho Lung. Reports on going to press state that these troops are heading north - towards Szechwan? - and further that they have captured, and are taking with them, three C.I.M. missionaries. People in the southern part of Szechwan are reported as already feeling apprehensive.
LUCHOW

While these sections have been favored with repeated soft rain falls, no heavy rains have yet come and paddy fields, most of them, are dry and cracked open.

It would seem advisable for those people who suffer so much from excessive rains at summer resorts, that they should consider Luchow atmosphere and surroundings, in preference to those very rainy localities. The last two years brought no heavy rains to Luchow during July and August and plenty of the very best of sunshine, yes, and also the finest of moon light!

Just now, the farmers seem in a quandry as to whether they should plant the poppy. Official notices tell them that it is banned and Must be done away with but gives no details or dates. We hope that much less will be planted this autumn.

These weeks of rumours, which are now somewhat abated, have resulted in local robbery in different sections. People are anxious and don’t know just what to expect.

Shanghai cheques are now quoted as $153.00 per $100.00 in Shanghai by the Bank of China here.

I believe that authorities have given notice that at the end of this present year, the big silver dollar will reckon as $1.30 in the twenty cent pieces.

Meanwhile they have been reckoning in the neighborhood of $1.20.

Our schools are rather well-filled after the summer holidays and are hard at work.

Mr. Cook of Kiating conducted a week or so of very successful evangelistic services here recently and has now gone farther down the river. A.C.H.

HEALTH.

Science and invention
Are a romance all their own;
Creature comforts and their joys
Indeed, now seem full-blown.

And for this evolution
Man’s mind is the sole cause;
God-like in its attainments,
It has mastered many laws.
Electricity, water, iron and steel,  
Are under man's command;  
And the miracles resulting  
Are the wonders of the land.

But with all his vaunted power  
In laying giants low;  
Man somehow fails to realize  
That Nature's in the show.

So he treats his body roughly,  
And snubs the Old Dame's laws;  
To realize on some fine day  
That his body's full of flaws.

Yes, natural forces he can tame  
With an amazing skill;  
But he himself stays off the track  
Because of lack of will!

October, 13th, 1934.

The accession list of the University Book Club for Sept. 14th to October 14th is as follows:

Hunter, A. The How and Why of Radio
Shillito, E. Nationalism: Man's Other Religion
Cronin, A. F. Grand Canary
Andrews, C. F. Christ in the Silence
Kagawa, T. What I Owe to Christ
Mathews, B. World A Grain of Wheat
Weatherhead, L. D. Tides in the Far East
Feuchtwanger, L. The Mastery of Sex
Bereford, J. D. Josephus
Gade, J. A. The Next Generation
Wodehouse The Life of Cardinal Mercier
Patch, C. Heavy Weather
Dickens, Chas. Grace Whitney Hoff
Buck, Pearl The Life of Our Lord
Wallace, H. A. All Men Are Brothers, Vols. I and II.
Breasted, J. A. Statesmanship and Religion

The Life of Our Lord

The Dawn of Conscience

Kathleen F. Spooner.
Retail, Wholesale and Manufacturing
Druggists and Chemists since 1922.

Two Wholesale Depots,
HANKOW—SHANGHAI
Serving every Province in China.

"PURITAN" ESSENCE OF VANILLA.
An Excellent Vanilla of Unvarying Strength and Purity.
Its Delicate Flavor will not "heat" or "freeze" out.

4 oz. bottles, $1.00
point bottles, 4.00

OTHER "PURITAN BRAND" ESSENCES:
ALMOND, BANANA, LEMON, (Extra Strength),
RASPBERRY, STRAWBERRY, PINEAPPLE, ORANGE,
PEPPERMINT, GINGER.

4 oz. bottles, .75
point bottles, 3.00

"PURITAN" BAKING POWDER.
"'Cream of Tartar and Bicarbonate of Soda.'"

1 lb. tins, 1.00

ASSOCIATED DRUG COMPANY
FEDERAL INC., U.S.A.
SHANGHAI.

When writing to advertisers please mention the News.
<table>
<thead>
<tr>
<th>Item Description</th>
<th>Quantity</th>
<th>Price</th>
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<td>.30</td>
</tr>
<tr>
<td>Household Armonia</td>
<td>point</td>
<td>.75</td>
</tr>
<tr>
<td>Milk of Magnesia, u.s.p.</td>
<td></td>
<td>1.25</td>
</tr>
<tr>
<td>Liquid Petrolatum Medicinal, Heavy</td>
<td></td>
<td>1.00</td>
</tr>
<tr>
<td>Pure Norwegian Cod Liver Oil, Full Vitamin Content</td>
<td>8 oz.</td>
<td>1.25</td>
</tr>
<tr>
<td>Bay Rhum</td>
<td></td>
<td>1.00</td>
</tr>
<tr>
<td>Eau de Quinine</td>
<td></td>
<td>1.00</td>
</tr>
<tr>
<td>Cream of Tartar</td>
<td>16</td>
<td>1.40</td>
</tr>
<tr>
<td>Hydrogen Peroxide</td>
<td></td>
<td>1.00</td>
</tr>
<tr>
<td>Malt Extract and Cod Liver Oil, (30%)</td>
<td>1 lb. tins</td>
<td>.80</td>
</tr>
<tr>
<td>&quot;</td>
<td>1 &quot; jars</td>
<td>1.00</td>
</tr>
<tr>
<td>White Pine Syrup</td>
<td>8 oz.</td>
<td>1.00</td>
</tr>
</tbody>
</table>

ASSOCIATED DRUG COMPANY
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SHANGHAI

When writing to advertisers please mention the News.
Mrs. Frank Dickinson and son, Bruce, left Chengtu for Chungking by aeroplane on September 28th for Chungking on their way to Canada where they will join Betty and Mollie who are students in Mount Allison.

Miss O. Hansing, of the M.E.M., has returned from furlough and has joined the staff of the Woman's College at the West China Union University.

Miss P. B. Fosnot, Dean of the Woman’s College at the university, left on furlough during September.

Mr. and Mrs. Bernard Wigham, formerly of the Friends Service Council, are making a long visit to Szechuan. During the summer they were at Kwanhsien; then spent some weeks in Chungking. At this writing they are visiting Tungchuan.

Edward, the son of Rev. and Mrs. C. J. P. Jolliffe, was recently admitted to the Bar in London, England, and is now situated in Toronto, Canada.

J. Major, British Consul-General at Chungking, who during his brief visit to Chengtu in the early spring won the hearts of the Chengtu community, has received an appointment to Genoa, Italy. He will leave Chungking about the last of November. Although we are sorry to lose him from the China service, we congratulate him upon the promotion and appointment.

We talk, and talk, and talk; our red-hot words
Are beaten into cannon balls and swords . . . .
And presently a million boys lie dead
With all the words they had to say, unsaid.

Dr. R. O. Jolliffe left Chengtu in Oct. 12 for Shanghai to attend a conference of the National Christian Council on Religious Education, Literature, and on the coming visit of Dr. Weigle of the Yale Divinity School. Dr. Jolliffe will meet Mrs. Jolliffe and Mary who are returning to West China and they will travel back to Chengtu.

We welcome Miss Money, from Canada, who has arrived to teach at the Canadian School. Miss Money travelled by plane from Chungking on October 20th.
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